

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Goethe.*

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—*Paul.*

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[A Newspaper.]

PRICE TWOPENCE.

NOTES BY THE WAY.

If we have hitherto understood Mr. Voysey's teachings, we think we see, in one of his latest sermons, a move on and up. After a phrase, quite in his old tone, referring to Christ as 'a dead man,' in sharp contrast with 'a living God,' he says:—

With Mr. Hopps, we, of course, believe that Jesus—like all other of God's children who have died on earth—is still alive in some new region of our Father's kingdom, that he and all the dear departed are nearer to the Eternal Light, and know more than ever they could know on earth of God's unspeakable and boundless love. But what they are doing and the mode of their existence is to us a complete blank. Very likely it is only unknown to us because we are incapable of understanding the conditions of that existence, even if those conditions could be stated to us in words. Anyway, it is a complete blank. For aught we know, the departed may have power and will to help us. For aught we know, it may be part of God's bounty to them and to us to send them as ministering spirits to guide and enlighten us, and to strengthen us under temptation.

We quite fail to go with him, however, in the sentences that immediately follow:—

But as we know nothing about all this, even if it were true, we see that God hides such agency from our ken, lest we should begin to trust in the saints and angels, and to trust less in Himself. Anyway, a knowledge of such mediatory agency might distract our thoughts and disturb our hearts' repose on the Father's constant love and presence.

'God hides'! How do we know what God hides? He apparently hid millions of things—until we found them out. Some day, demonstrated spiritual communion may be as real as demonstrated electric-lighting.

But what a strange idea, that a knowledge of the mediation of angels might distract our thoughts and draw our love from God! We think the reverse is likely to be true.

We have, perhaps, too long delayed our notice of the curious little pamphlet by William Q. Judge, on 'Astral intoxication,' 'Delusions of clairvoyance,' and 'Shall we teach clairvoyance?' The burden of the whole is—Suspect or avoid phenomena! All that the Spiritualist seeks, values, and trusts, Mr. Judge shunned, depreciated, and disliked. Thus, clairvoyance is presented as an undesirable acquisition, misleading, beset with delusions, dangerous, radically unwholesome. The student is generally warned against the desire to see phenomena, and especially against the temptation to rest in them. With a good deal of wisdom, Mr. Judge says:—

There is such a thing as being intoxicated in the course of an unwise pursuit of what we erroneously imagine is spirituality. . . . When a student starts upon the path and begins to see spots of light flash out now and then, or balls of golden fire roll past him, it does not mean that he is beginning to see the real Self—pure spirit. . . . Nor are psychical splashes of blue flame, nor visions of things that afterwards come to pass, nor sights of small sections of the astral light, with its wonderful photographs of past or future, nor the sudden ringing of distant fairy-like bells, any proof that you are cultivating spirituality. These things, and still more curious things, will occur when you have passed a little distance on the way, but they are only

the mere outposts of a new land which is itself wholly material, and only one remove from the plane of gross physical consciousness. . . . Were one, for instance, to regard every picture seen in the astral light as a spiritual experience, he might truly after a while brook no contradiction upon the subject, but that would be merely because he was drunk with this kind of wine.

We cannot help thinking that Mr. Judge exaggerated the 'delusions' of clairvoyance and the danger of spiritist investigations generally; but we feel the force of his contention that spirituality and familiarity with phenomena may be very different things.

'The Amateur Photographer' is funny over our reproductions of 'psychic' photographs—very funny indeed; so funny that its remarks become valueless as criticism—as valueless as the remarks of 'bones' at a negro entertainment. When 'The Amateur Photographer' is able to stop fooling, and is willing to try to think, it may 'hear of something to its advantage'—as Mr. Traill Taylor did.

A greatly-experienced Spiritualist writes to us thus:—

While Spiritualism has wrought me trouble and woe untold in the things of earth, there has for more than twenty-six years been no faltering, no uncertain note struck concerning the things of Heaven; and it was wholly my own fault, in trying through mediumship to gain personal guidance and ends, that it ever brought me to grief. That the Father and Jesus of Nazareth, our King, have a work for Modern Spiritualism to do I cannot doubt, any more than I can that it is the bounden duty of every automatic writer to affirm, through good report and ridicule and evil report, that such writing is a genuine phenomenon quite apart from its intrinsic merits.

The distinction here indicated, between using mediumship for personal ends and using it for 'the things of Heaven,' goes very deep down; and yet very much depends upon temperament. We are persuaded that one rule does not apply to all.

We have occasionally had to note the odd inconsistency of preachers who one moment denounce the folly and danger of Spiritualism, and the next say precisely what we say. A very glaring case has been brought to our notice. Dr. Talmage, we understand, delights to pour scorn and denunciation upon us, but here, in a recent sermon, he says precisely what we wish him to say:—

The apparent feeling of uneasiness and restlessness at the time of the Christian's departure the physicians say is caused by no real distress. It is an unconscious and involuntary movement, and I think in many cases it is the vision of heavenly gladness too great for mortal endurance. It is only the heaven breaking in upon the departed spirit. You see your work will be done, and the time for departure will be at hand, and there will be wings under you, and song let loose on the air, and your old father and mother, gone for years, will descend into the room, and your little children, whom you put away for the last sleep years ago, will be at your side, and their kisses will be on your foreheads, and you will see gardens in full bloom, and the swinging-open of shining gates, and will hear voices long ago hushed. In many a Christian departure that you have known and I have known, there was in the phraseology of the departing

ones something that indicated the reappearance of those long deceased. It is no delirium, no delusion, but a supernal fact.

Truly this gives in to all we desire. The 'departed' are mindful of us : they know what is happening to us, they love us, they can come to us. What more does any Spiritualist want ?

'How the State may prevent premature burial,' by Edward Conner (London : E. W. Allen), is a small penny tract on an acutely painful subject. The tract is written from an American or French point of view : it is difficult to say which, but a possible State remedy is indicated, in an extension of the time before burial is legal

'The Medical News' (U.S.) gives the following ten 'hygienic aphorisms,' and credits Dr. Frank H. Hamilton with them. They are as sensible as they are unconventional :—

(1) The best thing for the insides of a man is the outside of a horse. (2) Blessed is he who invented sleep—but thrice blessed the man who will invent a cure for thinking. (3) Light gives a bronzed or tan colour to the skin ; but where it uproots the lily it plants the rose. (4) The lives of most men are in their own hands, and, as a rule, the just verdict after death would be—*felo de se*. (5) Health must be earned—it can seldom be bought. (6) A change of air is less valuable than a change of scene. The air is changed every time the wind is changed. (7) Mould and decaying vegetables in a cellar weave shrouds for the upper chambers. (8) Dirt, debauchery, disease and death are successive links in the same chain. (9) Calisthenics may be very genteel, and romping very ungenteel, but one is the shadow, the other the substance, of healthful exercise. (10) Girls need health as much as, nay, more than, boys. They can only obtain it as boys do, by running, tumbling—by all sorts of innocent vagrancy. At least once a day girls should have their halters taken off, the bars let down, and be turned loose like young colts.

'The Harbinger of Light' has the following noteworthy reference to Edison's mediumship :—

John Eggleston, in a recent address at Carnegie Hall, New York, in which he traced many of the wonderful inventions of the past forty-eight years to mediums, produced some documentary evidence to prove the mediumship of Thomas Edison, of which the following extract appears quite conclusive :—

'Another very worthy and well-to-do resident of Port Huron writes me as follows :—

"I have known Thomas Edison from a boy, and all of his father's family. His parents were good Spiritualists, and a son, William Pitt Edison, was a pronounced believer in the phenomena, and I understand that Thomas is also a believer in spirit return and mediumship, but that he does not talk upon the subject except to persons he is familiar with."

'From another reliable source I have the written fact that Samuel Edison considered his son Thomas a medium, and told the story that when the famous inventor was but seven years of age, and before he had ever learned to write at school, his hand was controlled by an unseen intelligence, and he wrote very clearly ; and, still further, I get a letter from an old and respected resident of Port Huron, saying, "Thomas Edison's parents were Spiritualists, and I have many times sat in circles in their home when the inventor was a mere child."

'Freedom' is a tiny 'organ' run by Helen Wilmans, Florida, for the advocacy of 'mental science' and 'the will cure' : but it is generally all alive with bright notions. A serial, entitled, 'A search for freedom,' by the clever lady herself, is really good. We hope to see it in a volume, not simply for the ideas it advocates, but as a racy bit of breezy writing

MARYLEBONE ASSOCIATION OF SPIRITUALISTS.—The executive of this association are arranging private developing circles for members only. Each sitter must agree to attend the circle which he or she may join once a week for at least three months. Full particulars will be forwarded on receipt of a stamped addressed envelope by the Hon. Secy., Mr. Leigh Hunt, 82, East-street, Marylebone-road, W.

BRAIN-BUILDING.

Professor Elmer Gates, Director of the Laboratory of Psychology and Psychurgy at Washington, has put forward a curious theory of mind, namely, that it can be increased by a process of education that multiplies the number of brain-cells. To Spiritualists that seems very like saying the faculty of seeing can be developed by enlarging one's telescope ; but to confound the faculty of seeing with the power of vision is a small confusion for a Materialist on the prowl for a new theory ; so, if Professor Gates says that we can make our minds larger by increasing the substance of our brain, we may, if we like, understand him to mean that if we increase the power of the instrument (the brain) the agent which uses that instrument (the mind) will manifest itself all the better.

In an article which appeared in a late issue of the 'Metaphysical Magazine,' purporting to be an interview with him, Professor Gates gives out his ideas pretty fully. He educated dogs to discriminate colours and then killed them, and found that certain portions of their brain substance were abnormally developed. Then he educated a baby to discriminate temperatures, and—well, the baby opportunely died, and he found an abnormal development of brain-cells in its little cranium also. But we must let the Professor himself speak :—

In 1879 I published a report of experiments showing that, when the breath of a patient was passed through a tube cooled with ice so as to condense the volatile qualities of the respiration, the iodide of rhodopsin, mingled with these condensed products, produced no observable precipitate. But, within five minutes after the patient became angry, there appeared a brownish precipitate which indicates the presence of a chemical compound produced by the emotion. This compound, extracted and administered to men and animals, caused stimulation and excitement. Extreme sorrow, such as mourning for the loss of a child recently deceased, produced a grey precipitate ; remorse, a pink precipitate, &c. My experiments show that irascible, malevolent and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous ; also, that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy.

I have succeeded in entirely eliminating vicious propensities from children with dispositions towards cruelty, stealing, or anger. In curing a bad habit I would, for every evil tendency, image, or craving existing in the same parts of the brain, create a greater number of the opposite kind of memories and keep them active a greater number of times each day, until the old structures had disappeared and new ones had been formed. This process does not require the assent of the patient any further than to take the course of studies. He may even not desire to abandon a certain practice or habit, but may wish to continue his evil course ; yet, by the force of brain-building, that motive can be eliminated.

Professor Gates does not approve of hypnotism, but he seems to know extremely little about it ; and certainly any up-to-date hypnotist would tell him that his own process of acting on the brain-cells by habitually turning the mind in certain definite directions, comes under the head of hypnotism. He also disapproves of Phrenology, but seems equally ignorant of it ; for he says that Phrenology 'placed sight near the middle of the eyebrow, whereas its true position is in the back of the head.' We have heard phrenologists speak of 'form,' 'size,' and 'colour,' but an organ of 'sight' is something new ! We greatly fear that Professor Elmer Gates's 'sight' is 'in the back of his head'—as far, at least, as his theories go ; his experiments and discoveries are, however, quite another matter, and seem to be well worthy of attention.

Love is like a charming romance which is read with avidity, and often with such impatience that many pages are skipped to reach the denouement sooner.—S. MARSHAL.

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STAINTON MOSES.

THIRD SERIES.

(Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.)

No. XL.

SEPTEMBER 28TH, 1873.

Can you not drive away spirits who disturb me?

No, friend, not readily. We do not desire to injure a spirit who has gained a means of progress. And the annoyance to you is slight. We should not allow them to injure you.

But the noise is enough to disturb the household.

No, friend, not so much as that. You will not be annoyed so as to hurt you. And you, yourself, would not desire that we should hurt a spirit who is longing for progress.

No; but how can knocking like that help a spirit to progress?

The knocking is only the material sign of progress which shakes your ear. The spirit is benefited not by that, but by union with your sphere; by being permitted to associate with those who surround you, and by, as it were, breathing the atmosphere of progress and love. This is the benefit which spirits eagerly seek and prize. Many there are who are waiting and longing for the means, and when you place yourself within their sphere they avail themselves of the opportunity. You may not deny them it without injury to them and hurt to yourself, for a lost opportunity depresses them and an ungenerous act debases you. As you develop more and more, you will find yourself more and more open to the spirit world, its influences good and bad, and its denizens progressed and unprogressed. At present you stand but on the threshold, and your positive mind and lack of faith hamper progress. We can do nothing for you without risk now. The atmosphere of the circle now is not serviceable for progress.

I have every desire to benefit any spirits. I count it a privilege, and I am willing to believe that I can, though I scarcely know how. But I cannot pretend to believe more than I do.

Assuredly not, friend, nor can we give you faith. You are now dealing with one of the unalterable laws. Your faith must come from conviction rather than from material proof, and until the faith is fixed we can do no more for you, because you are unfit to progress further. The receptivity of the medium must precede the development of progressive knowledge. It was a true saying of Jesus that He could not perform His marvels in the face of unbelief. He could not, because of the operation of the same law which now operates with your circle. We can but wait and pray. It may be long, very long, ere we can carry out our desires. But even though the time should be deferred till your spirit shall have gained its trust by sight, we may not anticipate the time. We urge you strongly to prayer, to frequent meditation, and to calm reflection. Seek not now for further marvels; rather reflect and reason on what you have seen. So far as we see, a mighty development must

come to the movement soon. It cannot long be deferred, and the struggle, though postponed, is not yet over. The Adversaries must be defeated or we must yet again defer the day when the earth shall know of immortality and of spiritual truth. Eternal Father, may it be that in the counsels of Thy wisdom we may be permitted to shed on the souls we tend some rays of comfort and of light. May we drive from them error and doubt, and bring to them peace and progress.

No. XLI.

SEPTEMBER 28TH, 1873 (EVENING).

I want to ask you to prevent any disturbance. Is it necessary?

Friend, you will not be vexed. Be assured.

Were you with me last night at St. George's Hall?

No; I was not present, but Doctor and Mentor were with you.

(*Writing changes.*) I was with you, friend, and enjoyed much the society of high and developed spirits. It was a gathering of mortals and spirits for which we thank God and take courage.

I thought so too. The influence was good.

Yes; the speaker was under very good influences. The spirits who surrounded her were high and pure. That is the condition which we hope to establish with you, when you are sufficiently developed.

Then it is a higher phase?

Assuredly. We could develop it in you, and we hope to do so when you are prepared.—DOCTOR.

I have been thinking about that undeveloped spirit. It seems so strange that a cemetery should be haunted in that way.

(*Writing again changes to Imperator's.*) Not strange, friend. Spirits undeveloped always cling to the resting place of the body. Those who are earthy are to be found there. They are not necessarily bad, but undeveloped. You need not fear: rather rejoice that you are enabled to help forward a spirit to progress.

Oh, yes, I don't fear. Who are these spirits? They are not bad, you say.

No; but spirits who have been unable to progress, and who haunt the place of repose in which the body is. Such are those who have been corporeal in tastes and habits, or they who have earthly habits and associations clinging to them; or even those who are earth bound by affection.

But, surely, affection for those that remain would not compel a spirit to haunt a cemetery?

Oh, no, no, no! But a spirit who had not progressed on earth life would be found near its body, and the sphere of light that surrounds a medium of a high order would attract them.

Were there more than one with me?

Many, very many. Such disturbance as annoyed you is not easily caused.

We propose to sit to-morrow.

I will endeavour to be with you; but I am not sanguine. Nevertheless I will invoke a blessing on you. Till then, farewell.

+ I. S. D.

No. XLII.

SEPTEMBER 29TH, 1873.

I want to know if that was Rector who manifested yesterday.

No, friend, it was Mentor's attendant, who is known by the name of Odorifer. He has been much concerned in assisting Mentor in the manufacture of scent.

I remember we heard of him at Garrison. Can you tell me his name?

He was in earth life a friend of Grocyn's, by name Thomas Linacre. He has now been attached to Mentor for some time in this experiment.

Was that the founder of the College of Physicians?

Yes; the same. He was also a Clerk in Holy Orders, Prebendary of Westminster, and Rector of Wigan. He was associated with Grocyn, Colet and Lily, in the restoration of Greek. He lived from 1460 to 1524 on your earth.

I can scarcely distinguish his knock from Rector's.

It is similar. Rector is absent, and may continue so for some time to come. Meantime S. is attendant on the Chief, and P., A., and S. have been added temporarily to the band.

We have heard no more of Harmony?

We are in communication with the Angel. We have no news as yet of your friend. We shall apprise you of the time when communication will be possible.

It will be possible, you think?

Assuredly in due time it will, as we suppose. We know of no reason to prevent.

It is to us such a crucial point. Complete satisfaction on that point would clear up much that is hazy.

We shall try our best to give you satisfaction. But you must be patient and await the time when our endeavours may succeed. We are greatly hampered by your impatience. Better for you to await results with patience, to accept what we can give, and weigh what we say, than to hamper and hinder either by imposing conditions, or by neglecting to probe our information.

I should have thought I had probed enough. And I do not want to impose any tests.

Conviction will in the end come when the mind is fitted to receive the message. We cannot hasten it. We wish you to sit for information from us, as you can find means, and to weigh what we can give you from time to time. We will endeavour to give you materials for judging of what we teach.

I shall be very glad to have more; but I have no fault to find with the teaching. It is the question of identity.

All shall be done that can be done. But in time, and as opportunity serves. Pray, friend, for light and for patience. You need it sadly. We do not now blame, but we exhort you to weigh what you have received, to ponder it and to remember that much is required from him to whom much is offered. It must be at the soul's own peril that truth is rejected.

I am aware of it. But you see you assume that this is truth, and that I do reject it.

We, at least, know that it is God's Truth, from Him and of Him, the message of His mercy, the utterance of His love. We know it, and wonder that blind man cannot recognise the Light Divine. We desired only to point out that no putting aside of knowledge can wipe out responsibility for having had the offer. We wished to enforce the paramount necessity of weighing evidence and pausing before rejecting claims which are consistently maintained and coherently put forward, merely because proof which you demand is not immediately given. This is a point to which we direct your earnest and prayerful attention. We shall have reason to speak more at large on the subject. For the present we do not pursue it. The Chief wishes to write a prayer. God guard you.—DOCTOR.

Friend, we invoke for you the ministry of consolation and the protection of the Supreme. O Thou Adorable and Ineffable Creator, Sustainer and Guide of the Spirit, and Helper of all that cry to Thee, we approach Thee in confidence and trust, in the spirit of humility and love. Father, receive Thy children who flee to Thee for succour. Tossed on the sea of doubt, bereft of rudder and compass,

they have no help but in Thee. Thine is the power; Thine the love; O! in the plenitude of that love stretch out Thy power to save them. Suffer the Angels of Comfort and Hope to minister around them. Shed into their hearts the power of conviction and faith. May the rich stream of assurance flow into their spirits, uniting them in heart to those who, themselves unseen though not unfelt, minister to them, raising their souls to higher planes of progress, and fitting them for the reception of nobler and purer truths.

Spirit of Truth, inspire them!

Spirit of Hope, enable them!

Spirit of Harmony, dwell in their midst!

Oh Loving, Tender Father, grant them the Benediction of Thy Peace. Amen.

The prayer, heartfelt and earnest, of

+ IMPERATOR, S. D.

'THE TRANSCENDENTAL UNIVERSE'*

We are glad that Mr. Harrison's 'Transcendental Universe' has reached a second edition, for it is a valuable contribution to the less comprehensible and more eccentric portion of occult literature. The author 'polishes off' Spiritualism in an epigram, it 'is neither an art nor a science, but a dangerous playing with edged tools'; but, indeed, it is hardly to be wondered at that he should be a despiser of facts (which are the strong point of Spiritualism), for he more than once tells us that 'in occult science, the deductive method is employed in discovery, and the inductive for proof,' which sounds like the voice of an inhabitant of Topsy-turvy Land gravely informing us that in his country the cart pulls the horse. Mr. Harrison deals with Theosophy on much the same principle that Theosophy deals with Spiritualism—on the principle of 'This is the heir, come let us slay him and the inheritance will be ours.' If Theosophy has stolen some of our feathers wherewith to decorate itself, Mr. Harrison has amply revenged us by plucking Theosophy bare of its most gorgeous plumage—assuming towards Madame Blavatsky, Mrs. Besant, Mr. Sinnett, &c., the same tone of an altogether superior person that Theosophists occasionally indulge in with regard to Spiritualists.

'All truth,' says Mr. Harrison, 'is the heritage of the Catholic Church,' nevertheless the Jesuits are 'Brothers of the Shadow,' and that Shadow itself is the Papacy. The true Catholic Church consists of believers in the occult or Secret Doctrine, of which, acting under evil influences, Madame Blavatsky has revealed a good deal more than was advisable in the book which bears that Secret Doctrine for a title. We need not be surprised, therefore, to find the Theosophical phraseology and nomenclature used throughout by Mr. Harrison, in combination, however, with the technical language of other branches of Occultism.

Madame Blavatsky, it appears, was acting under the control of certain evil powers. From information he has received—for Mr. Harrison disclaims personal knowledge of most of the mysteries he discloses, not being a 'practical' occultist—it seems that the birth of Madame Blavatsky being foretold, a great flutter occurred in the Adept dovecot, and a reorganisation of the Brothers took place. The stars, however, would not be cheated, and a 'Brother of the Left' revealed certain things to that lady, who tried thereupon to dictate to the Paris lodge, but was repelled; then she went to America, whence she was expelled (by the Brothers) and went to India. Koot Hoomi, according to Mr. Harrison's anonymous informant, is a 'treacherous scoundrel in the pay of the Russian Government, who, for a time, succeeded in deceiving Madame Blavatsky, but whose true character and personality she at last discovered.' Her chagrin nearly killed her; but she afterwards allowed herself to be again befooled, this time by a 'renegade Jew who had been expelled from a Continental brotherhood for the practice of evil arts.' 'It was decided,' Mr. Harrison adds, 'not to warn her against this individual, because he was keeping her alive. In her wretched state of health, the withdrawal of the stimulus of his contact would have been fatal. The man waited until she

* 'The Transcendental Universe.' Six lectures on Occult Science, Theosophy, and the Catholic Faith. By G. G. HARRISON. Second edition. London: George Redway. 1896. Price 2s. 6d. net.

had completed the second volume of her "Secret Doctrine," and then threw her over? After a couple of pages of this astounding rubbish, the author naïvely remarks, "Now I think it will be admitted that this throws considerable light on a subject hitherto shrouded in mystery."

Nevertheless, "The Transcendental Universe" is a book of great interest, full of curious learning, and of metaphysical ideas of a high order, especially when the author deals with such problems as the nature and origin of evil, or the involution of spirit. It is an eclectic mixture, taken freely from all occult doctrines and schools, and as clearly put together as the subject admits. It was necessary to "kill the heirs"; and just as Theosophists try to kill the spirits in order to annex their domain, so Mr. Harrison slaughters Madame Blavatsky and her Mahatmas in order to adopt their doctrines, culling out from those doctrines here, and supplementing them there; for he maintains that they are the unauthorised and distorted revelation of ancient and secret truths which he is in a position to give out correctly. Notwithstanding Mr. Harrison's marked bias and wonderful credulity in some directions, he is undoubtedly a thinker, and "The Transcendental Universe" is well worthy of the perusal of Spiritualists who have learned to keep their temper when silly things are said about Spiritualism, and who are interested in the metaphysical problems to which all true "Occultism" is so intimately related.

CURED IN ANSWER TO PRAYER.

In the Russian journal "Kiewskoë Slovo," No. 2,771, there appeared a very interesting narrative delivered before the "Société de psychiatres et neuro-pathologues," by the President, Professor Kozewnikoff. The narrative, to which reference had been made in the journal "Nowosti Dienne," attracted a considerable audience of professors and physicians of the University of Moscow. This is the story:—

While Mons. D., professor of law at the University of Moscow, was travelling in the spring from the Caucasus to the Crimea, he observed a number of small pimples which appeared at regular intervals on his chin and other parts of his face. Having arrived at Simferopol, he consulted a doctor, who pronounced him as afflicted with "Sycosis"—that is to say, with inflammation at the roots of the hairs of the beard and moustaches. This disease is caused by the development of microbes which contribute to the inflammation and occasion the secretion of virus. It lasts sometimes for thirty or forty years, and is extremely difficult to cure. If it disappears from the face it always leaves its trace behind, and the beard ceases to grow on the parts which had suffered from the attack. After consulting with the medical man the patient ventured to submit to a severe treatment—but without any beneficial result. He afterwards went abroad and consulted a number of celebrated specialists. They all pronounced it to be Sycosis, and for nine months he followed their instructions faithfully, but without experiencing any change in his condition. Tired out and despondent, he then had recourse to various treatments recommended to him by his friends and acquaintances, and having been told by a soldier at Simferopol that ammonia was a good remedy in such cases he used it in the manner prescribed, but he found that instead of its affording him any relief the disease increased with greater virulence till the whole of the face became one large mass of scab; and every half-hour he was obliged to renew the bandage because, although folded in five thicknesses, it had become completely saturated with the secretion. In this condition, to add to his sufferings, he was obliged to isolate himself in his own room, and to refuse admission to every acquaintance. Until the appearance of these eruptions, Mons. D. had enjoyed perfect health, and as there had been no similar malady in the family his attack could not be the result of inherited taint in the blood.

In his despair he returned to Moscow, in the month of April, at Easter. As he walked up and down in his apartments, sad and dejected, with his face completely concealed, the laundress of the house, in the service of his family, seeing his melancholy condition, said to him: "Dear sir, you have been abroad, and have consulted specialists of celebrity, but they have done you no good. Listen to me, and take my advice.

Though I am but a poor simple soul without education, I venture to recommend you to visit a good honest woman of my acquaintance, who treats with "simples" those who give her their confidence. One of my friends has been cured by her of the very same complaint with which you are afflicted."

Notwithstanding the lateness of the hour, Mons. D. sent the laundress to fetch her friend, and she came the same night, examined the diseased parts, and promised a complete cure, assuring him at the same time that she should not treat him with medicines but solely by prayer, as no remedy which had been tried had been of any avail. She accordingly directed him to repair at five o'clock on the following morning to the church of the Holy Saviour, which she herself attended.

Mons. D. went to the church next morning at the time appointed, and there found the "healer," who requested him to follow her to a secluded part of the building. He did so, and she there knelt down and engaged in prayer for fifteen minutes. They then left the church. That very day the eruptions diminished to such an extent that Mons. D. was able to attend at the church without any bandage on his face, and a few days afterwards, being completely cured, he visited a hairdresser, who made a remark to him about the delicacy of the skin of his face!

Professor Kozewnikoff closed his report by reminding his audience that the fact of this cure, which Mons. D. had willingly recounted to him with all the details, should be considered as authentic. "It is a surprising case," he said, "and as a representative of Science I declare that this cure of Sycosis in the manner I have related must be regarded as a proof of the great influence of mind (*l'esprit*) over matter."

Oh, that all materialists and atheists—such as I myself have been—would have the courage to free themselves from their false creeds and open their eyes to the light Divine.

Gajsin, Podolia.

JOSEPH DE KRONHELM

LONDON SPIRITUALIST ALLIANCE, LIMITED.

The following are the arrangements which, up to the present, have been completed for the fortnightly meetings held in the French Drawing Room, St. James's Hall:—

October 9th.—Mr. G. HORATIO BIBBINGS: "The Testimony of the Ages to Modern Spiritualism."

October 23rd.—Social Evening.

November 6th.—Mr. F. W. THURSTAN: "The Reunions for Psychic Development. Report on the First Year's Experiences."

November 20th.—Mr. HERBERT BURROWS: "Science and the Life Beyond."

December 4th.—Mr. RICHARD HARTE: "The New Spiritualism."

December 18th.—Mr. ARTHUR LOVELL: "How Spirit Creates Matter."

A Social Meeting of Members and Associates for "Tea and Coffee, Music and Talk," will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 p.m. for 7.30, on Friday, October 23rd. The special object of the meeting will be to afford to the Members and Associates residing in London and the neighbourhood an opportunity for friendly intercourse and the interchange of thoughts on topics of mutual interest. Admission will be by ticket, and each ticket will entitle the holder to bring one friend with him.

In accordance with No. 15 of the Articles of Association, the subscriptions of Members and Associates elected after this date will be taken as for the remainder of the present year and the whole of 1897.

CLAIRVOYANCE IN BERLIN.—We take the following from the "Londoner Zeitung," for Saturday, September 26th:—"Last week one of the Court officials at the Imperial Palace at Berlin was on duty, when he suddenly saw the "White Lady" rise out of the floor of the corridor. She wore a jewelled belt, on which the left hand rested, whilst the right was held up threateningly. The expression of her face was stern and severe. The bunch of keys, which she usually carried, was wanting. The Court official who saw her became frightened, and alarmed the whole palace. The Emperor, who was immediately informed of the occurrence, remained unmoved, and gave orders to immediately double all sentries and to put additional ones in comparatively unprotected places."

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EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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THAT ENDOR MEDIUM.

Several times during the past few months, one way and another, the very good people who undertake to act as our judges have been challenged to a test which, so far as we know, they have steadily evaded. The test is the story known as that of 'the Witch of Endor.' Why 'witch' no one has explained. The word is used only twice in the Bible, and does not occur in the story about this woman who is called 'a woman that hath a familiar spirit,' and who, as the sequel shows, was a kindly and most hospitable creature.

The story is told in 1 Samuel xxviii., and we commend the following facts to the good people to whom we have referred:—

1. It was, in Saul's days, a matter of common notoriety that there were such persons as spirit-mediums or persons who 'had a familiar spirit.'
2. It was quite understood that such persons could obtain communications from the so-called 'dead.'
3. It is clearly stated that this particular woman was a spirit-seer. She saw what Saul did not see.
4. It is as clearly stated that the spirit spoke, either with the direct voice or through the medium.

Now we are particularly anxious to know what our critics or judges think of this story. What does Mr. Hugh Price Hughes think of it, or Dr. John Clifford, or Dr. Parker, or Dean Farrar, or 'The Christian World,' or 'The Inquirer,' or 'The Echo'? Is the story true? If not, what about the infallibility or even the decent accuracy of the Bible! If true, and if spirit-mediumship was a reality in the days of Saul, why should it not be a reality now?

While our judges are considering their decision, we propose to unearth a very remarkable Essay by Professor Huxley, which appeared in 'The Nineteenth Century,' for March, 1886. If anything, time has increased its value, for more reasons than one; but one reason is that we have no man living, apart from Dr. Alfred Russel Wallace and Professor Barrett, who shows any inclination to combine science with a careful and really critical study of the Bible. In fact we very much miss Mr. Huxley's peculiar interest in the subject, though we often had to strongly disagree with him. For one thing, he could be superbly fair—when he liked: and no one in his day was cleverer at unravelling the tangled threads of a confused issue, or setting forth in order the threads of an argument: and it seems to us that in the article before us he was at his best. We propose then to give a summary of his statement, premising that he all along stated only what

the Bible says and not necessarily what he believed, though, strange to say, there are strong indications in the Essay that Mr. Huxley regarded the narrative as historically true: that Saul paid the visit as described, and that he, his attendants and 'the wise-woman of Endor' would have given, with entire sincerity, very much the same account of the business as that which we now read in the twenty-eighth chapter of the first book of Samuel.

The attempt to put down spirit-mediumship had been only partially successful. Saul's attendants knew at once where to find a medium, just as, on a previous occasion, Saul's servant told him of 'the Seer' who would find out where the lost asses were. That story we also highly commend to our critics (1 Samuel ix.). If, in Saul's days, there were seers who could find out by clairvoyance where beasts had strayed, why should there not be such people in England to-day? And, if there are such people in England, why should we imitate the Jews in trying to put them down?

This 'wise-woman of Endor' was evidently a clairvoyant. When Samuel appeared, Saul did not see him. The woman saw him and described him. As Mr. Huxley says, 'So far, therefore, the wise-woman unquestionably plays the part of a "medium." Saul at once recognises the description, and bows before the prophet. The spirit then speaks to Saul, and tells him of his coming doom, and Mr. Huxley gives it as his opinion that the old prophet spoke, or was believed to have spoken, through the "wise-woman." He says, 'It is most probable that, in accordance with the general theory of spiritual influence which obtained among the old Israelites, the spirit of Samuel was conceived to pass into the body of the wise-woman, and to use her vocal organs to speak in his own name.'

Will our respected judges have the goodness to note that phrase, 'the general theory of spiritual influence which obtained among the old Israelites'? and will they explain, if they can, how, if that was a delusion, such a delusion could be so wide-spread and so tenacious of life; or how, if it was not a delusion but a fact, the thing should be, as a matter of course, regarded as a delusion now?

This story, said Mr. Huxley, 'leaves no doubt as to the existence among them of the fundamental doctrine that man consists of a body and of a spirit, which last, after the death of the body, continues to exist as a ghost.' So that the Spiritualists' contention is a sufficiently venerable one, going back at least three thousand years, and with never a break all that time.

The story, again, shows that Samuel had very slightly changed, if at all. He is still unfriendly to Saul; he still chides him: 'he is as much the devoted servant of Jahveh, and as much empowered to speak in Jahveh's name, as he was during his sojourn in the upper air': he is perfectly familiar with what is going on, remembers all about Amalek and knows all about to-morrow's battle—very much reminding us of a successful séance in our own day with 'the witch' of Kensington. Why not? If the one, why not the other!

Now comes a very vital question:—Whence the desire to put down this kind of thing in Israel? It was all an affair of grade, cult, or school. The 'Elohim' were all 'ghosts,' only some were higher and some lower; and some mediums were regular and orthodox while others were irregular and not orthodox; and the regular and the orthodox mediums tried to put down their opponents or less conventional competitors. Mr. Huxley had his own way of putting that:—'The agents through whom the lower Elohim are consulted are called necromancers, wizards, and diviners, and are looked down upon by the prophets and priests of the higher Elohim; but the "seer" connects the two, and they are alike in their essential character of media.' That is an extremely enlightening sentence. It is very much a conflict between 'white magic' and 'black

magic'—as though a school of mediums, in our day, professing to have communications from a high order of spirits, should condemn other mediums who dealt only with 'astrals,' and should try to put them down, even by Act of Parliament. That is really the explanation of Old Testament condemnation of certain kinds of mediumship.

One important matter remains. For all this we may find a parallel in 'other races of mankind, even of those who inhabit parts of the world most remote from Palestine.' '*Gespensterhafter Geisterglaube*' is 'the foundation of all savage and semi-civilised theology.' Very firmly does Mr. Huxley bind up the old faith of Israel with the practically universal faith of all nations and all ages:—

It is a matter of fact that, whether we direct our attention to the older conditions of civilised societies, in Japan, in China, in Hindustan, in Greece, or in Rome, we find, underlying all other theological notions, the belief in ghosts, with its inevitable concomitant, sorcery; and a primitive cult in the shape of a worship of ancestors, which is essentially an attempt to please, or appease, their ghosts. The same thing is true of old Mexico and Peru, and of every semi-civilised or savage people who have developed a definite cult; and in those who, like the natives of Australia, have not even a cult, the belief in, and fear of, ghosts is as strong as anywhere else. One of the most clearly demonstrable articles of the theology of the Israelites in the eleventh and twelfth centuries B.C. is therefore simply the article which is to be found in all primitive theologies; namely, the belief that a man has a soul which continues to exist after death for a longer or shorter time, and may return, as a ghost, with a divine or, at least, demonic character, to influence for good or for evil (and usually for evil) the affairs of the living. But the correspondence between the old Israelitic and other archaic forms of theology extends to details. If, in order to avoid all chance of direct communication, we compare the former with the theology of semi-civilised people, separated by the greatest possible distance and by every conceivable barrier from the inhabitants of Palestine, such as the Polynesian Islanders, we shall find, not merely that all the features of old-Israelitic theology which are shown in the records cited are found among them, but that extant information as to the inner mind of these people tends to remove many of the difficulties which those who have not studied anthropology find in the Hebrew narrative.

Mr. Huxley's summing-up is a most noteworthy one:—

Such are the chief articles of the theological creed of the old Israelites, which are made known to us by the direct evidence of the ancient records to which we have had recourse, and they are as remarkable for that which they contain as for that which is absent from them. They reveal a firm conviction that, when death takes place, a something termed a soul, or spirit, leaves the body and continues to exist in Sheol for a period of indefinite duration, even though there is no proof of any belief in absolute immortality; that such spirits can return to earth to possess and inspire the living; that they are, in appearance and in disposition, likenesses of the men to whom they belonged, but that, as spirits, they have larger powers and are freer from physical limitations; that they thus form one of a number of kinds of spiritual existences known as Elohim, of whom Jahveh, the national God of Israel, is one: that, consistently with this view, Jahveh was conceived as a sort of spirit, human in aspect and in senses, and with many human passions, but with immensely greater intelligence and power than any other Elohim, whether human or divine.

Precisely: and yet our critics and judges appear to think that Spiritualists have got hold of some new-fangled nonsense of their own! With all respect to them, we venture to suggest that they do not know the primary facts about the world they are living in.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may lawfully be devoted by will to charitable purposes, and in preference to other legacies and bequests thereto.

THE PERFECT WHOLE.*

This generally excellent book is a statement and application, in popular form, of a profound truth in which the religious consciousness, so far as it requires an explicit philosophy, is increasingly finding joy and satisfaction. The ordinary reader may not discover from it, indeed, how much scientific or exact thinking has gone to the metaphysical grounding of that principle of 'the perfect whole' which yields results perhaps too readily claimed for 'intuition.' The dominant motive of the book is not so much to establish this truth by preparatory speculation as to present it as the radical principle of thought, and to declare its power, not only for the ideal solution of our ethical problem, but also for the realisation of a self-consciousness or experience surmounting practical difficulties. And this is done with not less lucidity than impressive fervour and conviction. We see in this volume how inevitably consequent upon right philosophy, as it develops and engages the whole personal consciousness, is religious peace.

What the conception of the Perfect Whole requires is stated with sufficient comprehension:—

The reality of life is not one side alone; it is the whole. Both must be stated, even if good and evil, mind and matter, eternity and time, appear to be incompatible; and if philosophy is not broad enough to compass the whole, then it cannot become truth.

And, in fact, the philosophy of which Mr. Dresser is so loving and intelligent an apostle might be better described as the *Logic of Integration* than as 'Idealism.' Reality is integration, all the essential parts or members of the whole being *essentially* relatives. The ultimate truth of relativity is not an external connection of things and persons independently subsisting. The 'other' must lose its negative or repellent significance; it must be the self's own other, or, as Hegel put it, 'an other which is not another.' There are not many 'reals.' Multitude is in Unity essentially, organically. The Whole is not to be conceived as an aggregate with unity for its merely abstract expression. As parts of the whole we are not independent units, but fractions of unity; or again, in our inmost truth or 'selves' we are contextual words in the Universal Discourse, or Logos. To be self-conscious of this our inmost truth, reality, or significance, eternally sustaining us in and for the Whole, is the ideal of life. Nothing stands between us and the attainment of this ideal but the false consciousness of the abstract self, the word which will know itself without the context, or would make its own context. Abstraction, which is the error of the speculative consciousness, is the sin of the moral consciousness. And the Logic of Integration lays the axe to the root of abstraction in dealing with the 'pairs of opposites' which underlie all our conceptions in their unreflected immediacy, and are encountered at every turn of thought and life. Thus all parties, religions, philosophical, political, societary, as also all the diverse alternatives of individual conduct and action, distracting life corporate and particular with a perennial dualism, are but expressions and reverberations of the primary otherness—the true riddle of the Sphinx. But in the very fact that this opposition can present itself as a problem lies the key to its solution:—

There is present in this two-fold experience the will or desire to know its meaning. The opposed sides of life, internal and external, mental and physical, are thus held in their unity by the person who possesses and seeks to understand them. This trinity runs through all our experience, and is a clue to the harmony of the universe at large.

Some distinct account of the metaphysical process of

* 'The Perfect Whole: an Essay on the Content and Meaning of Life.' By HORATIO W. DRESSER, author of 'The Power of Silence.' Boston: George H. Ellis, 141, Franklin-street. 1896.

reconciliation, the conversion of opposition to complement, of otherness to ownness, is here left to be desired. But the reader who has grasped the truth—so patent, yet so often missed—that to be conscious of limitation is the surest evidence of a personality transcending it, can hardly fail to attain to the further insight, that life is a real dialectic, in which every limitation is *for* self-conscious expansion, every obstacle being converted to ground or support of a higher, that is, a larger consciousness. For this is the simple secret of all ascent, that the impediment on one plane is ever the step to the next; the truth of the stumbling-block is the stair; the experience which arrests us calls on us to rise; and the supreme presupposition of the process in humanity is its eternal accomplishment in the Universal Self-Consciousness:—

In the strictest sense, there would be but one individual, self-subsistent Ego. All finite Egos exist by virtue of this, and can only be defined in relation to the one infinite or absolute Being, the sufficient basis of all finite beings and things. The intuition which tells me this is the sublimest experience of life. How I, as a particular centre of feeling, thinking, and willing, differ from all other finite selves, I could not fully know—while I am this particular self—for knowledge is developed through contrast, and in order to understand my complete self, I must be an omnipresent self, capable of knowing all selves at once in the light of their difference. But I can understand this intellectually as a possibility, and also perceive my all-knowing Self as a living intuition in those happy moments when I am lifted above mere finite self-consciousness. Since, then, such an absolute Self exists, I am fully known, I am known far better than I could ever know myself; and I rejoice that this is so. If I could thus see myself as I fully am, I should probably find myself as one among many individuals, standing for some idea which no other soul is so well adapted to represent, a character which all other souls probably share in their own way. Life can never seem dull and unworthy of being so long as this consciousness persists. I am fated to miss my true self until, having exhausted mere self-scrutiny, I await in silence, and let myself be discovered as a moment embosomed in eternity, a word in the divine language, a quality of purest absolute being. That which a moment before seemed hard and fast limitation now appears in its true light as an element of beauty, inseparably and intimately relating the finite to the infinite. No self is complete until it thus becomes self-conscious. No self is in full self-possession until it knows itself in God. Here is the true subject which never could become object, for finite self-analysis; for if it could, we should cease to be finite. Here is the joyous passage into the divine.

We here find expressed two important and not generally familiar truths; the one (especially emphasised and expounded by Baader seventy years ago) that all finite self-knowledge implies the being known; the other, that the universalisation of finite self-consciousness is not the absorption of the finite self, but its realisation. The 'word in the divine language' is only truly self-conscious in the context of other words. We are universal, not by dropping our particular word, but by knowing it in the significance it possesses in the contextual relation. This is to experience, in ascending degrees of comprehension (as in the sentence, the paragraph, the chapter, to the book itself), the essential human unity, the living sense of which is necessarily the extinction of every form of egotism. Among the many philosophical intuitions of Goethe's genius, there is one in his Autobiography which we cannot forbear quoting in this connection. Speaking of a not infrequent experience of gifted men, that of seeing what they had themselves proposed accomplished first by others, he remarks: 'Then the beautiful feeling enters the mind that only mankind together is the true man, and that the individual can only be joyous and happy when he has the courage to feel himself in the whole.' If we contrast this idea with the more usual sentiment on such occasions—*pereant qui ante nos nostra dixerunt*—we get a measure of the ascent to peace and blessedness of the initiate in the philosophy of Integration.

Our author expresses the same idea in his own way when he observes:—

Sometimes, in conversing with men of different types of character, and in passing from book to book in the world of thought, one really feels that a single soul imbues them all, that one soul has written all the books in the world. The universal genius, by virtue of his many-sidedness, recognises himself in everybody and everybody in himself.

As the true testimony of conscious limitation is to transcendence, so that of Desire is to the Attainable:—

Self-consciousness in the larger sense, as the mind's awareness of its own operations, reveals no fact of greater practical importance than this discovery that desire is partial fulfilment. To desire the ideal, the true, the good, for its own sake, is to become aware that in our deepest self we already possess it. Human experience is a progressive discovery or consciousness of that which is eternal. It is the eternal in detail, in time and space relations. Desire indicates the presence of that which seeks fulfilment through us. It is the ideal dwelling in and transmuting the so-called real, it is the purpose of the completed self. It is not, therefore, the personal self alone. That which knows its own end through us, of course knows how to fulfil that end. To become conscious of a weakness is to have won half the victory. To become conscious of the process, and yet to live above it, is to avoid the friction which ignorance once caused us. . . . It is the sublime trust that we need. It is the *idea* which leads us to the goal. . . . Whatever we love in profoundest self-consciousness has behind it the irresistible force of the entire universe to carry our ideal into execution.

Nearly all through the book the reader feels that he is in presence not only of a speculative conception, but of a real personal experience approximating to harmony with it. Indeed, this is avowed with a simplicity in which is no trace of pretension:—

No man can tell another all that he perceives there in the secret place of the heart when he is caught up into the heaven of the larger Self.

Such wisdom as we bear away to another is confessedly a poor report of the sublime vision which we wish to describe. To behold the vision, to become vividly conscious of the deep spiritual unity of things, is to know the greatest joy of life, while the descent to the realm of the finite is once more to recognise the two points of view, and to be conscious that reality is not an isolated and selfish being, but holds within its boundless love all the complexities of a struggling and aspiring world.

As is to be expected in a philosophy of 'The Perfect Whole,' the parts of the book dealing with the problem of Evil have an especial interest. It cannot be said that the author brings us further than his predecessors in the same undertaking, but let him be heard here, as far as space permits:—

The same facts which, on the one side, present discord, on the other are seen to be in harmony. The precise fate, suffering, evil, the sin and rebellious will of man, which from the finite point of view are utterly bad and despisable, are, when viewed in the light of their outcome, thoroughly good and beautiful. Optimism and pessimism are thus inspired by the same facts viewed from opposite sides. The rigid fate brought upon us by our own acts is thus the precise experience through which true freedom and virtue are at last obtained. All is mysterious and regrettable till we come to judgment. Then the man who truly knows himself finds it impossible to regret a single act.

This passage is, however, to be balanced by another further on:—

Evil is only such from a point of view, yet on the one hand the necessity of that which is classed as evil is just as clear as that it should be called relative evil, and not be indiscriminately classed with the good; for although in this absolute sense everything is good—the Absolute is more than goodness, for its perfect life is both means and ends in one—it would be a most erroneous and harmful conclusion to pass from the infinite point of view to that of the finite, and affirm that 'all is good, there is no evil;

all is mind, there is no matter.' Were this mystical doctrine to be applied universally—and this is the real test of any creed—all moral distinctions would at once be effaced, all ethical standards thrown aside, and the utmost licence would be given to the sinner, &c.

But surely the sinner might accept that practical consequence, and still appeal to the assurance that he will have nothing to regret 'when he comes to judgment.' The truth is, that denial of evil must be taken in both its senses that it may be true in either. We cannot disconnect the denial which is of the reason from the denial which is of the will. Reason and will are not two faculties which can truly function independently of each other. Thought, word, deed, can only be distinguished in abstraction on the presupposition that their truth is integral. The one without the other is not even itself; just as in science it has been said that the chemist who is only a chemist is not even that. We know not really till we *are*. Nothing is known till it is fulfilled; intelligence is only really explicit in realisation. It is this integral signification or connotation of 'Thought' which is so often missed by the critics of Idealism, who insist on the abstract, unreal limitation of the term. Thus, in relation to our consciousness, the truth of speculative denial is in moral refusal. For of that which is refused manifestation is thereby denied the evil which it would become in manifestation. In itself it is not evil; it is a quality which in suppression or subordination is even the 'ground' of good, of the concrete or integral harmony of conscious energies. It is a happy expression of this truth which M. Anatole France, in his 'Leslie Wood' (Laurence Oliphant), puts into the mouth of that mystic: 'Cette sainte animalité sans laquelle il n'est point de salut!' For in being refused independent manifestation, the animal in us becomes the support and strength, or nature-ground, of the spiritual, as the use of a spring is in its restraint. A quality subordinated is a virtue grounded. The truth of suppression is grounding; and this is the mediating moment of the higher self-consciousness which is man's ascent from a state of innocence to a state of confirmation, from lability to establishment, from ignorance to knowledge. But the idea that prior to suppression there must have been a positive failure to suppress—a 'fall'—that the mediating moment is only offered by the objective manifestation, or that which we call moral evil, is a misconception. It is 'Temptation,' not 'Fall,' which stands justified in the dialectic of the good or the whole. And here the problem re-emerges as that of human freedom. Mr. Dresser's remarks, assimilating some of the best thought on this subject, will be read with interest and respect.

Disclaiming originality, the author has nevertheless imparted to great thoughts the new clearness which always results from individual re-thinking, and has kindled them with the warmth of a convincing conviction. The book is in some respects a reverberation of Mr. Bradley's important work, 'Appearance and Reality,' to which obligation is acknowledged and evident. But whereas Mr. Bradley has probably few readers outside the class of metaphysical students, Mr. Dresser may not improbably have the merit of extending the intelligence of philosophical principles and results far beyond that comparatively small circle. The growing impatience of one-sidedness in every field of thought is increasingly observable among cultivated people, and is the best preparation for a religious philosophy conceived upon the principle of 'the Perfect Whole.'

The chapter headings are (1) Experience; (2) A Study of Self-Consciousness; (3) The Basis of Belief in a Spiritual Reality; (4) Mysticism; (5) Intuition; (6) Fate; (7) Error and Evil; (8) The Ethical Life; (9) The Eternal Now.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Ferry, Austral Building, Collins-street East

CLAIRVOYANCE AND MIND READING.

The discussion now being carried on in the pages of 'LIGHT' on the faculty of clairvoyance will undoubtedly serve a good purpose in clearing the ground of Spiritualism from a heap of unscientific dogmas that have been allowed to accumulate. To look upon every form of imagination or even an astral shell as a real 'spirit,' that is, the immortal man, is to render 'Spiritualism' impossible as a scientific exposition of the constitution of man. And when this unreasoning attitude is adopted, then there is sure to come sooner or later, when doubt or suspicion is thrown on the authenticity of the so-called 'spirit,' the conviction that the whole thing is a delusion, and people like 'Disappointed,' in a recent issue of 'Light' ask what grounds can there be for being a Spiritualist, if pictures of imagination have been erroneously regarded by thousands as real spirits.

The only remedy is to proceed methodically and scientifically. 'Vir' has got hold of the right method of inquiry, but the conclusion he has arrived at, that there is nothing but 'mind-reading,' is unphilosophical and untenable. 'Surely,' he says, 'spirits are not engaged making images of persons in the flesh, and, if not, then we may presume—and it is reasonable to do so—that they have not produced the images of the deceased person.' That sentence appears to me to take its origin in want of knowledge of the rudiments of the science, as will be seen from the following points:—

1. Spiritualism, at bottom, is the asseveration of the doctrine that man is spirit clothed with a material aggregation of atoms called the physical body, from which he disengages himself at death. Departed, or disembodied, spirits cannot have more power than embodied spirits, because Spirit is one and the same. It is imperative to insist upon this fact, because without its guidance we are in the open sea without rudder or compass.

2. But, says the objector, 'spirits,' i.e., disembodied beings, have much more power than men in certain respects. They have, certainly, and for a very sufficient reason—that men do not know how to use their powers when seemingly imprisoned in the body. That is the sole reason.

3. Planting our feet firmly upon this fact, we can now explain the phenomena attached to the 'spiritual' man—not only disembodied spirits. First of all comes the important point that within the physical body is another body, variously called 'the double,' 'etheric,' or astral, or spiritual body; though perhaps the term 'etheric' is the most scientific. This etheric body is built of the inconceivably fine substance called 'Astral Light' or 'Luminiferous Ether,' which, as is well known, permeates everything in the world. Man has this body as well as what in Spiritualism has been called 'spirit.' It is possible to free this body during life from the grosser vibrations of the physical body.

4. The properties of the ether are wonderful. It is the medium of all life, thinking, and communication from one individual to another, *whether embodied or disembodied*. It composes the individual aura of each personality.

5. Spirit or will, *whether embodied or disembodied*, possesses the inherent power of manipulating the ether into forms by the faculty called imagination, literally 'Image-making.' Every thought, emotion, idea, feeling, produces its effect upon the ether surrounding the individual, who, therefore, carries with him wherever he goes a firmament as real as the star-studded sky. People who are sensitive, or with the ethereal senses well-developed, can see the firmament of thoughts. To predict the future is possible on the ground that thought is dynamic, and the germs of the future are growing out of the present etheric condition.

6. Up till now I have merely related facts known to every spiritual scientist. This is the point I am laying stress upon. What is called 'Mind reading' and 'Clairvoyance' and highest of all, 'Spiritual Vision' are not specifically different, but various stages of the same thing—*power to look at and read in the luminiferous ether, which is the connecting link between Spirit and Will, and the grosser vibrations we call the Physical World.*

7. The great mistake committed by the body of Spiritualists hitherto has been that 'mediumship' is the only possible condition for phenomena of any kind. The doctrine of mediumship, if too much insisted upon, is exceedingly mischievous, for it degrades the medium into an instrument or tool of another personality, embodied or disembodied, and makes him or her a mere shell, instead of what all men are—spirits with a physical

body. The powers attributed to disembodied spirits, such as Levitation, Apportation of distant objects without physical contact, Healing, &c., are powers inherent in Spirit. I am now experimenting in a calm and methodical manner with Levitation, and I am certain that I shall be able very shortly to levitate at will, through understanding the laws connected with the subject, and using my own spiritual power. The only advantage a disembodied spirit has over an embodied one is that the former is free from doubt, while the latter requires a great deal of training to convince him that spirit is absolute master.

8. It will be quite clear from the foregoing that the spiritual world is here, and that we have now great powers which we thought were relegated to disembodied spirits. It may be asked what grounds have we for being Spiritualists, if we refuse to believe that every image in the mental sphere is a spirit incarnate. Well, I should say, far more grounds than the old idea that man on this side was a dark shadow, and spirits on the other side were full of light and power. Knowing that we are spirits, and that we can control and manipulate the luminiferous ether, we know that we are in actual contact with disembodied spirits, whom we can visit or who can visit us at pleasure on a footing of equality. To listen to any or every spirit merely because he is not clothed with a physical body is absolutely idiotic. People who claim to have been 'Spiritualists' for years ought surely to know better than to complain, as has recently been done in 'Light,' that 'spirit-prophecies' obtained through such and such a medium have turned out false. The sooner we get rid of such childish opinions about disembodied spirits, controls, mediums, the better for the race.

9. If we always try to think of ourselves as embodied spirits, and those who have passed away as disembodied spirits, the only difference between the two being that the one works upon the grosser vibrations we call matter, and the other upon the finer vibrations of the etheric realm, we shall have a complete solution of difficult and otherwise insoluble problems. Then we can understand the inter-communication between embodied and disembodied spirits, which may be made an open, friendly, and elevating relation, or an intercourse fraught with disappointing and even disastrous results.

ARTHUR LOVELL.

IS THERE REALLY A 'DIANA VAUGHAN'?

At the last meeting of the Congress of Anti-Freemasons in Vienna—says the correspondent of the 'Daily News'—the question of Miss Vaughan's book and of the reality of her existence was again discussed. A German priest the day before declared those revelations to be apocryphal, and expressed very serious doubts that such a person exists at all. This priest, whose common-sense and courage in such surroundings cannot be too much admired, is Monsignor Kratzfeld, the representative of the Archbishop of Cologne. He said he did not like to draw the person of Miss Vaughan into the discussion, but he did not believe that the revelations published under her name were genuine. Monsignor Kratzfeld said, "There is no such person. He who wrote those revelations is a man who makes use of his knowledge of Freemasonry to give himself an air of truthfulness, but his aim is first to deceive the Catholics, and then after a while to publish a second book, in which he proves that it was all an infamous lie. The whole thing would be a defeat of the Catholics and anti-Freemasons." This speech was interrupted by indignant cries from several persons in the assembly, especially from a French priest who is known to be an intimate friend of the man who writes under the pseudonym of Leo Taxil, and who, in Monsignor Kratzfeld's opinion, is the author of Miss Vaughan's Revelations. The Abbé de Bessonneau said he would attempt to show the reality of Miss Vaughan, but only to eleven persons of confidence.—'Westminster Gazette.'

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 2, Duke-street, Adelphi, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates, council, and officers.

LOVE is not altogether a delirium, yet it has many points in common therewith. I call it rather a discerning of the infinite in the finite—of the ideal made real.—CARLYLE.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Clairvoyance—or Mind Reading?

SIR.—Allow me to say that the heading 'Clairvoyance—or Mind Reading?' is not mine, and that I have never asserted that there is no such thing as clairvoyance, but I have given evidence to show that from a very large number of cases investigated by me there was ample evidence to show that that particular kind of clairvoyance which consists in sensitive describing to persons present their deceased relatives is mind reading, and that no evidence has yet been given to the contrary. The suggestion of Mr. James Coates, that if things are brought to our recollection which we had forgotten, then that proves the presence of the deceased person, is, I am afraid, not conclusive. In my own case I have proved that everything that has ever passed through the mind is capable, under certain psychological conditions, of being recalled. Indeed, it is just those things that lie dormant in the mind that are most easily transferred to another mind, that is, of the intrusively sensitive character seen in the platform sensitive.

In one single night I had over fifty mind pictures shown in my room, these pictures conveying incidents in my own life that had been in some cases completely forgotten, in others only partially remembered, and in still others every incident was clearly remembered. They were all one series of apparently objective pictures. I saw the persons exactly as the platform clairvoyant sees them, and one of these persons in every picture was myself; myself as a child, as a boy, a youth, a young man, a middle-aged man, and so on—there was always another person present, and that was generally a deceased relative.

The well-known writer, Mr. Greenwood, has in an article in one of the magazines told how he sees often during the night as many as from five hundred to seven hundred faces. Some are persons he has known alive but had forgotten, some persons he is intimate with, some are persons deceased he has known, and some faces that he considers are purely imaginary. He regards the whole as the work of his imagination, although the figures, as in my case, seem objective.

As regards the letter of 'Disappointed,' it pains me to think that anyone should, from anything I have written, lose faith in the life beyond, which is more real to me than material existence; and I hasten to explain that all objections to any spirit manifestations vanish when the manifesting spirit is not related to the inquirer or anyone in the circle, and when no one present can have heard of or read about this deceased individual. In my own circle there was ample evidence of this kind, simply because we insisted on it and would take no other. I wish, however, to point out that each case of this kind only gives proof of the reality of that particular spirit's return on that particular occasion. On the next occasion that the same individual is alleged to be present, it may be, and very often is, a mere reflection of the recollections of the first manifestation either in the mind of the medium, of the circle, or of one or more persons in the circle. The point is, that whenever there is knowledge in the circle of the person or facts manifested there is room for thought-transference, and it is impossible to prove that any other cause has produced the manifestations; on the other hand, when there is no such knowledge even possible, the evidence is conclusive of spirit presence. Scientific evidence of this kind must not be sought at first and then discarded as useless. After the manifestation of a particular deceased person has been demonstrated, say, six times, to be the actual person alleged, and not a mind reflection, the seventh time it may be wholly a mind reflection, and no mind outside of the circle be manifesting at all; and there is always more likelihood of this latter being the case the more the alleged spirit controls or shows himself, because all the minds in the circle have mind images that can be transferred to the sensitive, although they had none at first.

It is obvious from this that reasonable people may rely upon such evidence as I have indicated to prove the persistence of life beyond the grave, but there is absolutely no evidence whatever that can prove that platform clairvoyance and platform trances speaking are spirit manifestations at all, and the possibility of continued spirit communion is very doubtful at least, if not unreasonable.

It appears to me, therefore, very opportune that 'An Old Investigator' should contribute a paper to 'LIGHT' on 'People who are Cock-sure.' It is exactly that kind of person whom I designate as a 'Faith Spiritualist.' He is cock-sure that every time a table moves in a circle it is a spirit; that whenever a man speaks entranced it is a spirit; that when a man's hand moves and writes unconsciously, or seemingly so, a spirit is the cause; that when a sensitive sees forms they are spirits; that these spirits come to teach us; that this is a new revelation, &c., &c.; of all these conclusions he is perfectly cock-sure, and when he is asked for evidence he is not able to produce any.

In 'An Old Investigator's' classification there is certainly one omission, viz., that of those who are cock-sure that others are cock-sure. They cannot see that it is *they* who ought to be stigmatised as cock-sure. They drift into a kind of belief from a careless and unanalytical habit of mind, which fails to demand strict evidence for every conclusion, and the evil grows with every succeeding moment. Once enunciate one or two views about the spirit world, so called, and, if these catch on, every medium tells the same story, influenced by the dominant thought in the audience, and then the universality of these statements is held as proof of their truth. If you dispute this absurd contention you are referred to the clairvoyants who see. The control and these are in the same position as regards inner vision that the speakers are as regards thought, viz., they reflect the mind images of form. One medium published a picture of his control, and, of course, ever afterwards the clairvoyants saw the control exactly as in the picture, and this is regarded as proof. Certainly it is proof of incapacity to reason, but of nothing more. All this may be bad for the 'Faith Spiritualist,' but for the philosophical inquirer it has not much interest. The former is dealing with phantasms, the latter with proven realities. The former dislikes criticism, the latter profits by it.

VIR.

P.S.—'H. J. C.'s' instance of alleged clairvoyance does not assist us in any way. *He knew*, but had forgotten for the moment, that he had two brothers dead. Of course, the psychic's thought-reading was affected by the knowledge, and the forgetting made no difference. I have had many similar experiences. John Herald's case is more relevant to the point under discussion, although his description does not bear out his assertion that 'almost every word that Mr. Slater told my daughter was quite inconsistent with what she believed to be true.' The purpose of her coming to London, the fact that it was a sister-in-law she expected, the place this visitor came from (India), that she had an aunt deceased called Margaret, that her mother was ill—all of these were in the knowledge of John Herald's daughter and must have been read there; the mode of acquiring the last information as to the illness, being from her knowledge, points directly to the source of the rest. *On only one point, not on nearly all points*, is there a disagreement between the knowledge of the daughter and Mr. Slater's statement which was afterwards verified, and that is regarding the day that her sister-in-law would arrive. Now this misstatement shows clearly Mr. Herald is a partisan and special pleader in this matter, not a simple truth seeker. But in his last sentence he says that even on this matter of the time of arrival, what Mr. Slater said 'was just the reverse of what my daughter believed at the time.' This *at the time* seems to indicate that at previous times she had it in her mind that the aunt would arrive on Tuesday, and Slater would thus get it there. The whole story tells badly, because of course, persons coming up from the country to see a relative arriving from India would naturally look at the shipping intelligence, and would there see that the steamer had arrived at Plymouth on Monday and would be due the following day in London—whatever the agents wrote.

VIR.

SIR.—When one chances to hear a good sermon pointing out the prevalence of some failing or folly, one is apt to say to himself, 'That fits Mr. So-and-so exactly.' So, when I read the excellent discourse by 'An Old Investigator,' on 'Men who are Cock-sure,' I could not help thinking how well it applied to your correspondent 'Vir,' for if anybody ever wrote as if he were 'cock-sure,' certainly he does. And does not this very fact point to the reason why he so often differs from all your other correspondents? I fancy he must be a man with a very forcible and positive mind—'analytical' he calls it—with the power of hypnotising himself into the belief that he sees whatever he wishes to see, and of so hypnotising sensitives that they

are thereby compelled to say whatever he thinks they ought to say. He admits that sensitives are influenced by the thoughts of other members of a 'circle'; and if that be so, I would suggest that in the presence of a strong mind like his own, they would be his slaves completely. This view of the case, I submit, explains a good deal. 'Vir,' no doubt, desires to get at the truth, but perhaps it has not occurred to him to take into account the effect of his own dominant personality.

O.P.Q.

SIR,—I was under the impression that one of the advantages of Spiritualism was that it broadened out our minds and opened our eyes to the folly of being dogmatic, and am surprised to note the tone of your correspondent, 'Vir,' who poses as an infallible authority on this subject.

I do not profess a very long experience, but having investigated the subject for the last two years, my conclusions are all the other way. The following cases, it seems to me, cannot possibly be put down to mind reading.

At a private circle, consisting of about seven members, we engaged a clairvoyant, who was absolutely unknown to the sitters, and at one of our first meetings she described a lady to a friend of mine, with very minute details and several distinct features, one a deep scar on the left cheek. My friend could not recall her, and said so, but was told by the control he would do so later on. The next morning, at breakfast (his people were *not* Spiritualists although interested), he mentioned the circumstance, and his mother immediately recognised the description as that of her sister who died before my friend was born. She had a deep scar through an abscess, and wore her hair and everything else exactly as mentioned. They afterwards unearthed a photo, which my friend had never seen before, and at subsequent séances the lady controlled the medium and gave a number of tests to prove her identity. How could this be mind reading, seeing that no one present including my friend knew that the lady had ever existed?

Another case occurred only a few weeks ago. At one of the special circles formed by the Marylebone Association (and in passing I should like to say that those of us who have consistently persevered are highly gratified at the progress each of us has made), one of the sitters, a perfectly independent lady, not a professional medium, who has developed marvellous powers of clairvoyance, described to me a young man who was present in spirit form and gave the name of Chris. I said that I knew no one who had ever died, of that name or answering to that description, except an uncle who passed over some years ago, an old man about sixty-six or sixty-eight; but the medium said: No, he was young, about twenty-two to twenty-four, and quite different in 'description' from this said uncle, and gave the cause of death—throat, and feverish symptoms and great exhaustion, &c. About fourteen days afterwards I met some friends, and was surprised to see them in deep mourning, and was told they had lost their son Chris suddenly, with typhoid fever, and on thinking over it later on in the day I found the description fitted to the letter. I had not seen or heard anything of him for at least twelve months, and at the time of our sitting was not aware of anything of the sort. He had married and gone to reside on the other side of London, and had practically passed out of my mind. He was not related to me in any way. In this case it seems certain that the control could not have read my mind, for I was not aware of his death, or of any circumstances connected with the case.

Your correspondent, Mr. James Coates, it seems to me, put the matter very fairly, and I, for one, endorse his view decidedly in preference to that of 'Vir,' and shall adhere to it till 'Vir' can give us better evidence on the other side.

ARTHUR W. DUNN.

SIR,—Your correspondent 'Vir,' in reasoning from his own experience and experiments alone, and deducing therefrom that there is little or no evidence for clairvoyance, is very unwise. My experience leads me to believe in both mind reading and clairvoyance.

In support of the truth of clairvoyance, I give the following cases:—

About five years ago, while we were in trouble, my wife saw a spirit woman looking at her wistfully and yearningly. The vision gave my wife comfort, although we were quite unaware of its import. About a year later, Mrs. Wallis, of Manchester (a stranger to us), gave my wife a description of the same spirit, with additional details, which enabled us to get her identified

completely as my wife's mother's mother—who died before my wife was born—and of whom no portrait exists.

About four years ago, Mrs. Green gave me a spirit delineation which I was unable to recognise, but which was recognised by my father and mother (not Spiritualists then), to whom I sent the delineation without saying where or how I got it. She was my mother's mother (a woman of striking personality), who died some months before I was born.

About six months later another lady medium (also a stranger to me and to Mrs. Green also) gave me the same description.

Last Sunday I went to Waterloo Rooms, Glasgow, with my wife and a brother of mine here on a visit. My wife and I were strongly desirous that Miss MacCreadie should give us a clairvoyant description of a deceased sister of mine for the purpose of convincing my brother. We all three wished for my sister's description. Instead of getting that, however, we got a description of one of our circle spirit-guides who had been described to us by two other lady mediums in Glasgow previously.

These facts prove to me the truth of clairvoyance, and exclude the possibility of mind reading in these cases.

It would save a vast amount of wasted energy if we would all confine our dogmatizing to matters we know about, and refrain in the case of matters we do not know about.

Glasgow.

J. S. HILL.

SIR.—Your correspondent 'Vir' is rather too fast when he concludes that all clairvoyance is mere mind reading, and that the pictures said to be so seen are from the minds of living persons then or recently in the presence of the medium. I will give a case of a person's mind travelling while she was asleep and witnessing an occurrence actually in process.

Mrs. P., whom I know, was travelling a few years ago with her husband by train to visit a clergyman in the Midland Counties. She lay back in the carriage and fell asleep, or dozed off. In her mind she was at the house of the gentleman she was going to see (she had not been there before). She walked along a lobby, down some steps into a small room, and saw the clergyman (whom she knew) dressed in an old faded surplice, or gown. He was removing some small bottles from a box on the table, and placing them on a shelf. She saw other matters of no moment to my recital. After she awoke she told her husband what she had seen. When they both arrived at their friend's house, after a few moments' rest they asked the gentleman what he had been doing at the time in question. After thinking, his reply was that he had received a box of medicines from abroad, and had put on an old gown while he placed the bottles on a shelf. Now the question I would put to 'Vir' is, 'Whose mind imaged this occurrence and sought out Mrs. P. while in a sleeping state?' Her husband knew the topography of the Parsonage, but he did not know about the unpacking of the box, nor of the clergyman being in a white gown. If 'Vir' does not dispute the truth of my statement, what is his explanation?

59, Manchester-road, Bradford. JOSEPH CLAYTON.

[We have several other letters on the question at issue—but the above must suffice—ED. 'LIGHT.']

Whence Comes the Rain?

SIR.—It seems, no doubt, highly absurd to 'pray for rain' in any shape or form, now that we know the physical causes thereof, which would doubtless operate, in a general way, whether men were virtuous or vicious, or even if they did not exist upon the earth at all. But there are certain gaps in our meteorological theories, and there are also certain very ancient hypotheses which seem to fit those gaps in a curious way. That is, I presume, the real meaning of Mrs. Besant's assertion that 'nourishing' the Devas is repaid by them in rain. These are far-reaching considerations, which bear a relation to popular Spiritualism, something similar to that which Geography does to Topography; and as 'LIGHT' shows a disposition to study the spiritual universe with a telescope rather than a microscope, I should like, with your permission, to draw attention to the particular ancient hypothesis involved in this matter, as being well worthy of consideration by Spiritualists.

In your article entitled 'Whence Comes the Rain?' you quoted 'The Prasottam,' or 'Indian Section Gazette,' for July, to show that official theosophical teaching sanctions the feeding of the rain gods in order to obtain rain in due season.

The succeeding number of that 'Gazette' explains how this can be. It is there said:—

In the physical world there is nothing which is entirely matter. There is no force which is an unconscious force. Every force, every law of nature, is only the physical and material expression of the divine will as shown through some embodied intelligence. When we speak of the Devas, we include all divine entities which come down to the physical world. They carry on the whole of the processes of nature. They are the agents of natural phenomena. They guide the winds, the waters, the rains, and control the fertility of the earth. They keep working steadily all chemical and physical laws. It is a great truth which science denies. . . . These intelligences reach up to the very lofty points of the great Devas who rule the five kingdoms of Nature—earth, water, fire, air, and ether. All these are represented in our material universe and in the universe above us. These Devas may be reached in two ways: They may be reached by using material means along the lines of physical law—as it were by an indirect appeal to Them. Certain things are done and a certain result follows. This is the way in which science works. When two elements are placed in juxtaposition the appeal is indirectly to these Powers. But such a result may be brought about directly by an appeal to the special Devas connected with them, and by speaking to Them by sacrifices by which their immediate agency is invoked. The first sacrifice to the Devas is a recognition of the existence of this great host of spiritual agency with whom man is constantly in contact and to whom he owes the fertility of the soil, the distribution of waters, the rainfall and the sunshine. All these things are administered by the Devas.

The idea that by 'feeding' or 'nourishing' the Devas we enable them to send us rain, avoids one of the stumbling-blocks placed in our road by prayer to God for rain, namely, that God, Who is postulated as all-knowing and all-good, does not need to be told what He ought to do. But the Eastern theory has also its difficulties: If I owe a grudge to my neighbour, and fill the Devas up with nourishing sacrifices, will they, for my sake, send rain when he wants fine weather to get in his crops? By favouring competition between saints and sinners the Devas, if they have a little business instinct, could, it would seem, lead a life of plenty with very little exertion!

But, joking apart, has not this ancient hypothesis now come 'within calculable distance' of being actually scientific? What with Roentgen rays and thought-form photographs, the wisest thing for the man of science to say to-day is: 'Well, go and try it, and come and tell me how it turns out.'

RICHARD HARTE.

NEW PUBLICATIONS.

- 'The Lyceum Banner,' for October. Sunderland: Thomas Olman Todd, 7, Winifred-terrace. Price 1d.
- 'Everybody's Medical Guide. A Handbook of Reliable Medical Information and Advice.' By M.D. (Lond.). London: Saxon & Co., 23, Bouverie-street, Fleet-street, E.C. Price 6d.
- 'Ars Vivendi; or, the Secret of Acquiring Mental and Bodily Vigour.' By ARTHUR LOVELL. London: Nichols & Co., 23, Oxford-street, W. Price 2s. net.
- 'Later Autumn Leaves.' Thought in Verse, with Sketches of Character, chiefly from our Village and Neighbourhood. By THOMAS BREVIOR (Shorter). London: Allman & Son, Limited, 67, New Oxford-street, W.
- 'The Avenue.' A monthly illustrated magazine, devoted to Association, Education, and Social Progress. No. 1, October. Contains an article on Robert Owen, the Founder of Social Ideas, by G. JACOB HOLYOAKE, with two portraits. London: Simpkin, Marshall, Hamilton, Kent, & Co., Limited, 23, Paternoster-row, E.C. Price 3d.

TO CORRESPONDENTS.

SEVERAL communications are necessarily left over owing to exigencies of space.

'COUNTRY.'—If you join the London Spiritualist Alliance you can have the loan of books from its library on payment of carriage.

O. W.—Do not be too confident. It is not necessarily fraud because the appearances are suspicious. Watch and wait; wait and watch.

'SPIRITZ.'—This is the title of a little monthly paper—price one half-penny—which has been started by the Stratford Society of Spiritualists. The first number contains a very judicious selection of interesting matter. We gather, however, that the chief object contemplated is a more extensive diffusion of information as to the objects and work of the Stratford Society.